

# *The Brooklyn Jewish Center Review*

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A Clearing House For  
Practical Zionist Information

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Foremost American Woman Dramatist

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# The Brooklyn Jewish Center Review

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## MAY 10th IN GERMANY AND IN AMERICA

MAY, the tenth, will become an historic day for future generations. Two mighty protests were sounded on that day, one in Berlin and in other university towns of Germany, the other in New York and in many other cities in America. The former was a protest against light, the light of culture, liberal ideas and ideals; the latter a protest against darkness, the thick darkness of hatred, prejudice, ignorance and brutality. The former, by burning books—creations of the human mind—represents an effort to turn the world's calendar back to the medieval ages; the latter, in a remarkable march of more than 100,000 people, represents the hope of humanity, the conquest of ideals over brute force.

When we view what is taking place in Germany today, we cannot help but recall what the Talmud relates of Rabbi Chaninah ben Teradian. The enemies of Israel, during the Hadrianic persecutions, wrapped this sage in a Sefer Torah and set fire to him. His heart-broken daughter, seeing his agonizing death, cried out: "Woe is me, that I should see thee under such terrible circumstances!" The martyr serenely replied: "I should indeed despair were I alone burned; but since the scroll of the Torah is burning with me, the Power that will avenge the offence against the Torah will also avenge the offence against me!"

In a similar vein may the Jew say of Nazi Germany: "We should indeed despair were we alone tortured and persecuted. But since all liberal ideas and ideals suffer with us, the offence will be avenged!" The brutality, aye, the insanity, of the rulers of Germany, could not have been made more clearly evident than in this incident of May 10th. The noble Helen Keller, though bereft of physical sight, sees, nevertheless, far more clearly than the Nazis when she says to them: "History has taught you nothing if you think you can kill ideas . . . Better were it for you to have a millstone hung around your neck and sink into the sea than to be hated and despised by all men."

Yea, unborn generations of future Germany will have to purge themselves of the stigma of May 10, 1933, a day that marks the crowning achievement of modern barbarians!—I. H. L.

## THE UNITED SYNAGOGUE COMES OF AGE

THE convention of the United Synagogue of America, which was held in New York the early part of this month, marked the twenty-first anniversary of that historic day when the sainted and never-to-be forgotten Solomon Schechter called this organization into being. In these years the United Synagogue has been a potent force in the upbuilding and in the moulding of Jewish religious life in this land. Hundreds of communities, especially in the smaller towns and hamlets, owe whatever Jewish life they have to the efforts of this organization. Religious schools and congregations were founded and guided by it. It has endeavored to standardize Jewish education, to be a clearing house for all congregational and school problems.

Organizations and institutions are not to be judged merely by what they accomplish, but rather by what they *could* and *should* accomplish, if they receive the whole-hearted support and cooperation of the people. Judged by that standard, by the possibilities for service that it has, the United Synagogue may be said to represent one of the greatest needs in American Jewish life.

On this, its twenty-first birthday, when it becomes of age, we hope that it will now enter the realm of manly strength and vigor, to be of real and lasting benefit and service to our faith and people in this land.—I. H. L.

## THE JEWISH CHILD'S SUMMER VACATION

THE summer vacation being less than two months ahead, thoughtful parents are directing their attention to providing a safe place to send their children for the summer. Indeed, careful parents should give timely and serious thought to this matter for almost one-fourth of the year is spent in vacation.

Undoubtedly it is true that camp life for boys and girls offers a variety of physical, mental and moral advantages of the highest value, but in too many cases these benefits pass away unutilized, and camps become of doubtful value, or are merely experiments. All the booklets and prospectuses of camps for children speak



of a unanimity of purpose—that of character building. Were the statement of this object omitted, parents would hesitate to send their children. Yet in the choice of the camp, the father makes inquiry as to whether the physical conditions are so designed as to properly house his child. As regards the moral and spiritual part of the child's camp life, he places implicit confidence in the mere statement that it is there.

The more logical investigation that should be made of the camp is not so much as to its physical condition, because one may be reasonably certain today that the great majority of camps measure up to high standards as regards location, equipment, sanitation, hygiene and general management, but as to its moral and spiritual side. The soul of camp life, the main point in the entire arrangement, is the cultivation and protection of the child's religious and Jewish life.

Consider this for a moment: The boy likes to be nearer to the heart of nature than the grown-up man. He has a passionate love of the open air, of the fields and the woods; during a period of more than two months, the child is destined to spend his time among surroundings exceedingly different from those in the city. The country affords the boy and the girl an inspiration, a joy which they can never experience in the city. These novel surroundings open up their souls to an influence which makes them feel the presence of something divine. In the heart of the boy is developed a spirit of devotion such as, if only preserved, would supply him with an abundance of thought and incline him to pious feeling. But in the majority of cases, this spiritual atmosphere is allowed to evaporate.

Sabbaths and daily services, the reading of prayer, talks by spiritual leaders can be carried on there with greater effect than elsewhere. In fact, you often hear how many a camp boy dates his first real awakening to a sense of personal honor and integrity from a talk, a prayer, a stray remark in camp. Counsellors and spiritual leaders say that nowhere else could a child spend a Sabbath to greater spiritual advantages than in a camp; that the Bible becomes a new book to the campers.

We suggest, therefore, that parents of the Jewish Center who are about to send their children to a camp should make careful inquiry concerning its moral and spiritual equipment; whether there is some one in charge who is able to carry on the spiritual training which the child receives at the Jewish Center. Diminish this training during the important months of summer and you increase the need of it during the remainder of the year.—L. J. G.

## OUR YOUTH GIVES US NEW HOPE

THE entire community, undoubtedly, knows now the splendid success which was achieved by the Dinner held in our Center on May 9th by the American Palestine Campaign. The fact that our section was singled out for the high honor and distinction of the only public appearance of Mr. Osmond d'Avigdor Goldsmid, chairman of the Council of the Jewish Agency, on his short visit to these shores, should make us proud of the place this community has won in Zionist service.

But what was most noteworthy at this dinner, aside from the high tone and quality of the addresses, was the splendid role played by the youth of this section. For the first time, we beheld as chairman of the campaign not a grey-haired veteran of the cause, but a young man. At the speakers' table there were seen and heard young men and a young woman, all ready to offer the movement the vigor and the freshness of youth. Among the finest workers for this year's campaign were two young men who were called upon by the chairman to rise for the acknowledgement of the audience. Verily, this marks a new and better day in the life of our community. It gives us new cheer and hope in these trying times. Happily, we see this interest of the youth not only in the work of Palestine and philanthropy, but also in our own Center. It is an inspiration to see at the meetings of our Board of Directors the fine group of young men who have recently been elected, and who are to give to our institution all the benefits which youth alone can offer. We can indeed begin to say with Moses: "We will go with our young and with our old, with our sons and with our daughters," together shall we go and labor in the vineyard of Israel!—I. H. L.

## IF ONLY EVERY MEMBER WOULD

IT is needless to repeat—what everyone in our community knows—the tale of heroic sacrifice that is being made by the small group of officers and workers of our Center to keep our institution functioning in these critical days. Nor is it necessary to point out that no institution's existence can depend upon a few men alone, no matter how devoted these few may be. All our problems could easily be solved and all the hardships of our officers could easily be eliminated by the one remedy—an enlarged membership. The fact of the matter is that there are literally hundreds of families in our immediate vicinity who should, and who could, be made to become affiliated with us as members. It is in the nature of people, however, to wait to be asked; they will seldom come of themselves and ask to join. In the first few months of this season there was a small group of our membership committee who actually made it their duty to ask their friends and neighbors. The result was the addition of two hundred and fifty names to our rolls. But there are several times that number still waiting to be asked. If only every member would make it his duty, his task, to propose but one additional member, the future of our Center's existence would be assured. With a membership of 1500 families, we could dispense with all appeals and all drives. The income from dues alone would suffice to cover the Centers budget. Only one additional member to each one of us to propose—is that too much to ask? If only every member would realize what this one effort would mean for the well-being of our beloved institution!—I. H. L.

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# JEWISH CONTRIBUTIONS TO GERMAN SCIENCE AND CULTURE

**T**HE part Germany played in the cultural and scientific progress of the world has often been stressed; at this time it is important to stress the part Jewish brains have played in this leadership which Germany is so proud of.

From the time of Moses Mendelsohn, and earlier, there has been a long procession of great German Jews. Particularly in the fields of science is this Jewish prominence striking. In the following brief review a comparatively small number of names will be listed, and those only of men who have lived in Germany and done their best work there. To include those German Jews who have made their careers in other countries would require a volume.

The man who gave the world a cure for one of its greatest scourges, syphilis, was the Jew Paul Ehrlich. Ehrlich discovered Salvarsan, or 606, as it was named because it was the six hundred and sixth compound that Ehrlich had tried in his search for the cure. No statues, no books of praise, can give adequate credit to Ehrlich for his gift to mankind. Even before this great bacteriologist had produced Salvarsan he had already shared the Nobel Prize for his work in treating diseases by chemical injections.

With Ehrlich will be coupled the name of August von Wasserman, whose name is given to the test which is now a necessity in so many medical examinations, and through which millions of lives are safeguarded. He too was a Jew.

**JUSTUS VON LEIBIG** was probably the most noted of German chemists. He established a school at Geissen which was world-famous and attracted students from every country. He was the first to establish a chemical laboratory for students and was the inventor of the simple form of condenser known in every laboratory. He was famous for his extensive studies in animal chemistry, for his food preparations for infants and for his preparations of extracts of meats.

One of the greatest pathologists in medical science was Friedrich Gustave Jacob Henle. His celebrated work, "Manual of Rational Pathology," marked a new era in pathological study, and his "Handbook of Systematic Human Anatomy" is known to every student of medicine.

Another famous pathologist was Julius Conheim, the teacher of Ehrlich, who showed the nature of inflammation. Gottlieb Gluge was the physiologist who first examined diseased tissues under a microscope. Charles Ferdinand Julius founded the science of bacteriology. His great achievement was the biological and philosophical analysis of the life histories of the lower and most minute forms of life, and he was associated with R. Koch, in 1876, in the publication of the latter's celebrated paper on anthrax. This was the first clearly worked-out case of a bacteriological disease. The names of George Richard G. Lewin, the dermatologist, Oskar M. Liebrich, the discoverer of chloral hydrate and other drugs, Moritz H. Romberg, the neurologist, whose name is in the en-

cyclopedias in connection with "Romberg's sign for ataxia", and Heinrich G. Magnus, the physicist, are known to every worker in the medical and chemical sciences.

Herman Goldschmitt, the astronomer, discovered no less than fourteen asteroids between Mars and Jupiter, and received for this contribution to science the Grand Astronomical Prize from the Academy of Science. Goldschmitt reached his eminence through roundabout paths. He was first an assistant to his father, a merchant, then a successful painter and only began the study of astronomy at the age of 45.

**GUSTAVE HIRSCHFELD** was the archaeologist who excavated the famous Praxiteles statue known as the Olympia Hermes, which rounded out our knowledge of Greek art.

Of the pioneers of aviation the foremost was Otto Lillenthal, who built an aeroplane with a gliding flight long before the Wrights created their machine, and made over two thousand flights in safety. David Schwartz invented rigid airships before Zeppelin. A pioneer of another method of mechanical transportation, the automobile, was Siegfried Marcus. What is claimed to be the first automobile, was built by him in 1875, and is now preserved in the German Automobile Club. In the electrical sciences Josef Popper is credited with first conceiving the transportation of power.

In music and literature Jewish names of distinction abound. Felix Mendelsohn, Jacques Offenbach, Giacomo Meyerbeer are three immortal composers. Moritz Moszkowski, Siegfried Ochs, Ferdinand Hiller and Max Bruch are other celebrated composers, though of secondary rank to the other three. Musical performers are of course numerous, and there is room only to mention Lilli Lehman, the great Wagnerian soprano, Herman Levi, the conductor to whom was entrusted the first performance of "Parsifal" at Bayreuth, and, among the moderns, Emil Sauer, the pianist, Bruno Walter and Otto Klemperer, conductors.

**HEINE** is the best known of the German writers of the past. Paul Heyse was the Nobel Prize winner for literature in 1910, a novelist and dramatist who is not familiar to Americans. Maximilian Harden, the editor of the "Zukunft", was probably the most famous of all German journalists. Of the modern Jewish-German writers enough has been said lately in connection with the persecution of their persons and the burning of their books. Among them, it should be repeated, are Feuchtwanger, the Manns and the Zweigs.

Of the older artists two names stand out: Herman Struck and Max Lieberman. The latter is considered to have done for Germany what Millet did for France.

And of course Ferdinand LaSalle and Karl Marx were Jews, a fact which Hitler has never sought to deny.

To properly evaluate the Jewish contribution to German science and art it must be remembered that even today, with all the post-war Jewish immigration, the Jewish population of Germany is only 600,000.



# A CLEARING HOUSE FOR PRACTICAL ZIONIST INFORMATION

By AARON BAROWAY

THE American Economic Committee for Palestine realized that its first task must be the creation of an instrument that might deal intelligently with the problems confronting individuals seeking to invest or settle in Palestine. It, therefore, set itself to the work of bringing into being the machinery to (1) collect and make available to the public recent and reliable economic data on Palestine; (2) to habituate the Zionist and the general Jewish public to think of Palestine in terms of industry and commerce as a most important means of accelerating the country's absorptive capacity; (3) to co-operate by advice and information with individuals interested in investing capital in Palestine or in establishing industrial or commercial or agricultural enterprises there; (4) to co-operate with persons and groups possessing investments in Palestine and to work with agencies whose activities give promise of having a beneficial effect on the development of the Homeland; and (5) to conduct the experimental planning and direction of the instrumentalities which may be effectively developed in America as aids to the development of private initiative in Palestine. This machinery,

of documents, reports, surveys, articles and periodicals covering the outstanding economic conditions of the country, for use in answering the many and varied questions about life and livelihood-making in Palestine and in furnishing data to prospective investors and academic investigators. They keep the American Jewish public informed of the Palestine industrial, commercial, financial and horticultural undertakings whose investment possibilities are, in the Committee's opinion, worthy of investigation.

THE problems of the American settler in Palestine who possesses capital adequate for his needs or plans and his importance to the growth of the Yishub have grown immeasurably. Not less than 335 American Jewish families, possessing aggregate resources of at least \$2,225,000, applied during 1932 for permission to settle in Palestine under the so-called "capitalist" classification. Under this classification a family must prove possession of \$1,000, or its equivalent. The Economic and political difficulties of European Jews generally have also brought about an appreciably increased Jewish "capital-

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*What is the American Economic Committee for Palestine? In this article is outlined the work and scope of an organization which should be familiar to everyone interested in Palestine as a Jewish homeland. In the offices of this committee little propaganda and oratory are used; the officials are concerned with facts and figures, and graphs and charts take the place of attractive pictures.*

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it was found, could only be made effective through "Economic Bureaus" in New York and Tel Aviv. The New York Bureau was opened during the past April and is now at 522 Fifth Avenue; the Tel Aviv Bureau the following month at 118 Allenby Road under the direction of Mr. Rehabiah Lewin-Epstein.

SINCE their creation, the Economic Bureaus have, by mail and interview, been answering daily many inquiries and giving guidance to many prospective Palestine settlers and investors as to Palestine's commercial, industrial, financial, agricultural and living conditions and possibilities. They have for instance, been assisting a manufacturer of silk fabrics in establishing in Palestine a branch which may employ 100 persons and ultimately 200 persons. They have dealt with problems such as those of the dairy-farm expert, poultry farmer, food-products chemist, tinsmith, carpenter, optician, house-painter, machinist, tool and die maker, pharmacist, builder, engineer, architect, teacher, musician, importer-exporter, grocer, dry-goods jobber and manufacturers of knit-goods, underwear, furniture, luggage, shoes, neckties, and leaded glass. They daily furnish information on many aspects of orange culture to prospective planters. They are in the continuous process of gathering and classifying for practical and immediate use all the available authoritative data directly and indirectly affecting the economic life of Palestine. The New York and Tel Aviv Bureaus possess a carefully indexed library

ist-immigration" from the various European countries to Palestine. Because this method of immigration gives, under current economic conditions, greater promise than any other available means for the rapid expansion of the Yishub and offers, thereby, a basis for a strong, steady flow of self-supporting labor-immigration, this method has been receiving all the attention which the Committee and its Bureaus can give to it.

In its work of advising such prospective settlers, the Committee places great stress upon the necessity of the settler to have a specialized experience which can be used in Palestine. Capital flowing into Palestine without control by those who can put it to productive use on the basis of Diaspora experience must be regarded as a danger to the orderly economic development of Palestine. Such capital is a direct cause of inflation, speculation and pyramiding and creating of mythical values which sooner or later must cause misfortune to the country and to many individuals. The Committee is less interested in piling up records of totals of settlers and of their aggregate possessions than it is in searching the record of the experience of each prospective settler by whom it is consulted for a practical basis for his settlement. The Committee believes that through this process much private misfortune can be prevented and the orderly and sound upbuilding of the country may be facilitated.

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# THE BACKGROUND FOR WHAT HAS HAPPENED

By EDGAR ANSEL MOWRER

(Mr. Mowrer, chief of the Chicago Daily News Bureau in Berlin, is this year's Pulitzer Prize winner for the best foreign newspaper correspondence. He has been bitterly attacked by the Nazi government for his book, "Germany Puts the Clock Back", which is acknowledged to be the clearest and most factual exposition of the Nazi movement. The article which follows has been extracted from this work by special permission of the publishers, William Morrow and Company.)

IN his autobiography, *My Struggle*, Adolf Hitler, made the Jews, among their many other sins, responsible for the spread of socialism and venereal disease, and traced an historical account of their activity in Germany which must astonish historians.

But what is the use of piercing Semitic villainy if it does not lead the keen-eyed Aryan to power? To utilize such superior insight, it was necessary to make the Germans race-conscious. For twelve years the National-Socialist movement preached anti-semitism.

If Germany lost the war, the Jews, betrayed it.

If the Kaiser and the grand old order had to go, the fault lay with the Jewish revolutionaries.

If money vanished during the inflation, look for it in the pockets of Israel.

If you were unemployed, you need merely note how many Jews still had good safe jobs. If as lawyer, physician, scientist, professor, teacher, artist, success did not smile upon you, it was because the Jews had taken the best for themselves.

When a high school youth failed in his mathematics, it was because Jewish influence in German schools caused over-importance to be laid on numbers and rationality: true Germans think with their blood.

If a shopkeeper went broke, the proper course was to break the windows of the Jewish department store. If a manufacturer could not keep up with technical methods, the fault lay with Jewish usurers in the banks. For whereas German capital is "creative," Jewish capital is "appropriative!"

In short, if girls went wrong and religion decayed, if Germany paid reparations to negroid French and

greedy Americans, if abortion became common and architects built flat roofs and the rhumba swept the globe, the fault of it all lay with the Jews!

Sixty-four million sturdy Nordics (at least in aspiration) felt themselves threatened by less than six hundred thousand Hebrews!

The National-Socialist propaganda made the German people Jew-conscious at the price of their natural sanity. What did that matter if only Hitler would come to power!

Of what did this propaganda consist? Speeches, the printed word, pictures, suggestion, legend, lies, a special racial "science" on a level with witch-duking, anything was welcome that served the purpose.

"The Jew is the cause and beneficiary of our national slavery. He ruined our race, rotted our morals, hollowed out our way of life and broke our strength." (From an often reprinted National-Socialist proclamation).

"The Jew is the tape worm in the human organism and it is our duty to exterminate him." (Count Ernst zu Reventlow).

The Jews, it was stated, believe in the ritual murder of Christians, practice usury on religious grounds, ravish innocent Christian girls, corrupt honest German authorities, drink the blood of foreign races. And what are these Jews? Listen, brother Aryans:

"The Jew is the born ravisher of races. Criminal outcasts from the most desperate peoples once came together in the desert under the leadership of the law-giver, Moses, and formed the Jewish people. Thus out

of thousands of years of inbreeding there developed the mongrel race of curs which we see before us in the contemporary Jew. This Jew is forced by his blood to ruin and to decompose all other races. He is driven by his blood and by his in-born abnormal sensuality to ravish non - Jewish women and girls." (*Der Stürmer*, October, 1931.) The same publication printed a series of posters showing disgusting Semites wading through seas of Christian blood, kicking a pregnant Christian woman in the abdomen, releasing snakes from a box marked "The Talmud" upon a naked Christian woman,

## LIGHTS

BY PHILIP M. RASKIN

*My grandfather used candles,  
My father—a kerosene lamp;  
And I—electric torchlights,  
Wherever I happen to camp.*

*My grandfather's road was radiant,  
My father baffled the night;  
And I am lost in the darkness,  
With all my luminous light.*

(Cont'd on next Page)



picking the pocket of a pilloried German workman. Can you wonder that, on the basis of such "racial science," the young patriots tramped the towns singing, "When Jewish blood spurts from under the knife, then all is twice as good?"

ALL this gory fancy was after all nothing but popular brutality. What are we to think of the scientific theories of some hundreds of National-Socialist physicians and surgeons who banded themselves together for the express purpose of taking the patients away from the Jewish physicians? In absolute contradiction to everything legitimately known as science, these "educated" products of political ambition announced that "it is the common knowledge of all racial investigation today that the Nordic race is the noblest blossom on the human tree" (Dr. Kaiser of Berlin, according to *Der Freiheitskampf*, December 9, 1931). Races are different in value, according to this theory. Therefore men are unequal, any justification for democracy and socialism is eliminated, the rule of superior races over inferior again acquires legitimacy, and the mixture of noble with less noble races becomes a crime. The physicians, unlike the "unscientific" theorists of the anti-semitic movement, did not claim that the Germans were of pure Nordic race, but trusted that they might be "nordicized" by selection and breeding.

Therefore they announced that in the coming Third Empire the population would be split into groups. Groups one and two were to receive State financial support for children; group three comprised persons whose offspring was unwished, and naturally included the Jews. In fact, these patriotic physicians prepared a special classification in which German-born Jews were a foreign race to be deprived of civil rights. A special bill for keeping the race pure forbade marriages between Germans and people of foreign race, and sexual intercourse between the two groups was to be punishable by prison for the Germans, hard labor for the racially foreign.

One heroic National-Socialist physician actually refused to take Jews as patients. And the Medical Faculty of Berlin University reserved the front seat at clinical demonstrations for Aryans (*Die Weltbühne*, July 12, 1932.)

THE elimination of Jews from German public life (if not from Germany altogether) was one of the chief promises of National-Socialist propagandists and apparently rarely failed to elicit approval. Gregor Strasser promised (October 31, 1931) that the National-Socialists would put an end to Jewry in Germany. Pastor Peperkorn told the Prussian Diet that the Jews must get out. Deputy Kube announces to the same august body (June 2, 1932) that "when we clean house, the Exodus of the Children of Israel will be a child's game in comparison." The so called Boxheimer documents seized by the police on National-Socialists announced the preparation of obligatory service for all but Jews, and food only for those who served. Were the Jews to starve?

The important National-Socialist, Captain Hermann Goering, gave an interview to an Italian newspaper in which he explained that while only those Jews who had in any way injured the German State would "be punished," those who entered Germany after August,

1914, were to be shown the door and all remaining Jews, irrespective of origin, to be turned out of responsible positions in the press, in the theatre, in moving pictures, in the schools and universities, as well as from every official position, honor or position from which they may conceivably exert "their decomposing, anti-national, international or at best non-national influence to the detriment of the German people." While in the words of Deputy Bauer of the Prussian Diet, "The Third Empire will treat Jews like plant lice."

As a result of such encouragement, young fanatics and rowdies for a considerable period made a practice of defiling and desecrating Jewish cemeteries and synagogues—in all, 109 of them up to the summer of 1932—and announced that more synagogues would soon burn. The house and shop windows of Jews were repeatedly broken. Nationalist heroes, more or less directed, swept along Kurfürstendamm in Berlin on Jewish Easter, 1932 and, twenty to one, attacked persons whom they suspected of Semitic blood. They were young lads, and racially inexperienced. A Hindu and a Frenchman, both of whom I know personally, were surrounded. The Hindu was knocked down and his nose broken, the Frenchman saved himself only by a volley of Gallic curses which betrayed his origin.

A Jewish organization published a long list of attacks on isolated Jews. In Putsutten, men of the Third Empire set dogs on a Jewish merchant. Smearing Jewish walls with taunts, obscenities and swastika symbols had become the pastime of thousands of children. In many schools Jewish children were enduring hell at the hands of their merciless Christian companions. Many a small merchant was hounded from the small town where his family had lived for generations by unceasing boycott and persecution. At one moment the Nationalist students at the University of Berlin coolly demanded the dismissal of all Hebrew students.

And the courts? Surely all decent Germans protested against such villainy and severely punished the offenders?

They did not.

The German magistrates decided that "Jew" as a taunt was no cause for resentment and that the democratic State might be called "Jew Republic" with impunity by any that so desired. A gentleman who called the Berlin Police President a "Jewish bastard" was

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#### MRS. SMITH REJECTS

Mrs. Al Smith, after selecting a set of dishes in a Fifth Avenue store, rejected them upon turning over a plate and learning that they had come from Bavaria.

—by Alice Hughes in New York World-Telegram



# THE MONTH IN JEWISH NEWS

*Do you know what is happening in the Jewish world? No Jew is properly equipped to understand the problems affecting the Jewish people unless he is fully conversant with Jewish events. The Brooklyn Jewish Center Review will present a comprehensive digest of Jewish news each month.*

THE most important development of the German Jewish situation was the putting of the Hitler treatment of the Jews on the agenda of the League of Nations for a hearing. As usual, a Britisher, Sir Eric Drummond, the Secretary-General of the League, was responsible for this daring action.

One of the incidents leading up to this event was the bumptious visit of Alfred Rosenberg, Hitler's representative, to England. Lady Asquith did an unusual thing when she published an interview she had with the German, who visited her at her invitation, in which she said: "I don't think Dr. Rosenberg or his leader or the German public has any idea how the British detest all suppression of freedom, and how little we are impressed by a one-man show. Merciless persecution of big and small men because of their faith can never be a step forward and, as I told Dr. Rosenberg, will isolate Germany forever from countries which do not want to 'hail' any man but only pray for peace and good-will among the nations of the world."

The "News-Chronicle," in which the interview was published, commented editorially: "Dr. Rosenberg has got the information for which he came to London. He received it in quite unmistakable language from the lips of one who knows what liberal opinion is in Britain."

The Germans were amazed at Lady Asquith's action, called it a breach of confidence and accused the widow of the famous statesman of laying a trap for Rosenberg.

The first hopeful sign that the Nazis are cracking in their anti-Jewish policy came with the announcement that Jewish stock brokers will be allowed to continue their work.

A hundred thousand Jews were estimated to have marched through New York in protest against the Nazi actions on May 10th, the date on which the German students burned books by Jews and authors of other nationalities whom they do not like. The parade ended in a mass meeting at the Battery at which some of the speakers were General O'Ryan, who led the marchers, Bainbridge Colby, former Secretary of State, former Representative La Guardia,

Rev. John Haynes Holmes and Dr. Stephen S. Wise. The latter was among those who trudged in the front line of the parade.

## "I Would Have Been Proud to Be a Jew"

*(Excerpts from address delivered by Bainbridge Colby, former Secretary of State, at the mass meeting in Battery Park, which closed the Jewish parade in protest against the Hitler policies, on May 10)*

GERMANY has sinned against the light—the light of civilization. She has struck a blow at our common humanity. She stands revealed to the world today as the ally of evil and the enemy of good.

It requires no unusual knowledge of history to realize that Germany has done itself more injury than all its enemies throughout the course of time could have inflicted upon her if massed in a single and overwhelming attack.

"Whom the gods destroy, they first make mad."

The Germany of today is captained by madmen. She is given over to policies, both domestic and external, which are policies of sheer madness. She is galloping to the brink of destruction. It is not far off . . .

Germany cannot destroy the Jewish race. She cannot even do it lasting injury. The power of the Jewish race to endure and to absorb injustice is one of the miracles of time. I would have been proud to be a Jew had I been born one . . .

The Jew, even of Germany, which his genius has done so much to enrich and elevate, will survive the infamies of the Hitler regime, but it is problematical if Germany can survive them . . .

America has built itself to greatness by shaping its policies and directing its conduct with due regard to the approval and support of enlightened world opinion.

And so far as this mighty republic can speak for civilized mankind—and it speaks for a vast section of it—we express to all whom our voice may reach the abhorrence which prevails throughout America for the present course of Germany.

On the day after Hitler made his celebrated speech on armaments before the recalled Reichstag, and which seemed to have met the approval of newspapers as being conciliatory, the New York World-Telegram stated editorially:

"Herr Hitler piped down when confronted by an American-British-French-Italian-Russian united front against him. That is the significance of his speech on foreign policy—no more, no less. To assume that the Nazi madman has changed his policy would be folly . . . Hitler, by his brutal and cowardly terrorism against Jews, against German culture, against labor unions, is planting international dynamite—he is turning foreign countries into enemies not only of Hitler barbarism but, unfortunately, enemies of Germany."

An ironic commentary on the intense assimilationist policies of German Jews is this explanation of Germany's treatment of its Jews by Dr. Paul Joseph Goebbels, Hitler's Minister of Propaganda and Popular Enlightenment, to Sir Evelyn Wrench, the British chairman of the All Peoples' Association: "In Germany the Jewish question appears to be quite different from what it is in other countries, for the German Jews have not become assimilated as they have among other nations."

\* \* \*

Levi Rokeach, son of the founder of the Rokeach enterprises, and a director of the Brooklyn Jewish Center, died of internal hemorrhage in Montreal on May 5.

In a report read on May 3 to the Semitic and Biblical Club of Yale University, written by Robert C. Dentan, Research Fellow of the Berkeley Divinity School, who is now doing archaeological work in Palestine, the following interesting comment of Palestinian conditions was given:

"The primary conflict," he wrote, "is of course, between the two racial communities, the Arabs and the Jews, with the Christian Arab community largely unable to determine toward whom its

(Continued on Page 17)

*Jewish Women of Importance—*

## ROSE FRANKEN

FOREMOST AMERICAN WOMAN DRAMATIST

By JOSEPH WOLFE

ON a dull spring evening a year ago the New York dramatic critics went reluctantly to the Booth Theatre to view a new play written by an unknown author and presented by an unknown producer. Sad experience had taught them that plays which bloom in the spring are not at all tra-la, but have cropped up because theatres are empty and actors out of work, both being therefore more hospitable to doubtful productions than during the winter.

That night the critics were shocked out of their dejection by as interesting a play as they had seen in years, and when the last curtain went down some of them clapped loudly and were even inclined to cheer. The next morning the theatrical pages announced the joyous tidings that a new hit had appeared on Broadway, that "Another Language," by Rose Franken, deserved to run into the next season, a recommendation which the public adopted. "Another Language" played about a year, is at this writing, being revived, and almost won the Pulitzer Prize as the best play of 1932. In fact, practically every critic on Broadway had already decided that it would win the prize, and that it should have been awarded to Maxwell Anderson for "Both Your Houses", admitted generally a lesser work by this playwright, could be accounted for only by the fact that the prize committee was influenced by Mr. Anderson's distinguished record.

Mrs. Franken, even today, is not very well known. Who is she? The wife of Sigmund W. A. Franken, a diagnostician, the mother of three boys, charming in appearance, gracious and a good conversationalist.

She is a thoroughly Americanized Jewess of assimilationist tendencies. This is so because she does not believe in the partition of races, and her ideal is international friendship. The Hitler doings leave her outraged because they are crimes against mankind; the fact however, that so many Jews in good gentile standing in Germany—even those who have with some success suppressed their Jewish identity through intermarriages—have suffered with the others, has brought Mrs. Franken some uneasiness as to how her ideal may work out practically.

BROUGHT up all her life out of Jewish activities she, when some degree of fame came to her with the publication by the Scribners of a novel, "Pattern", some years ago, had what she considered some unpleasant experiences; experiences which gave her the impression Jews were greedy for distinction, and that any Jew who happened to accomplish something worthwhile was made much of not because of admiration for the accomplishment but because he or she was a Jew.

This incident, for example: after her book was published a woman representative of a Jewish publication called up Scribners' to inquire if Rose Franken was Jewish. The publishers replied they did not know and gave her the author's telephone number. The reporter called the Franken home and was answered by a maid. Mrs. Franken was not in. Did the maid know if her

mistress was a Jew? The maid did not know. But that seemed impossible, didn't she really know? The maid didn't. Well, then did Mrs. Franken receive Jewish friends? That also the maid did not know. The reporter paused and then shot in the acid test: did Mrs. Franken serve butter with her meats? The maid replied Mrs. Franken would have to answer all these questions herself and hung up.

Later she reported the conversation to Mrs. Franken, who felt more than annoyed at this nosiness. A rather trivial incident, but it gave her a bad taste. As "Another Language" acquired reputation various Jewish organizations called on her to speak and participate in their activities, and she felt that not "Another Language", and what she wanted to express in that work, was the cause of the requests, but her notability.

She brings up her boys liberally, only taking care that, in spiritual matters, they should understand the reasons for what they wish to do. She lives in Central Park West, which has of course been considerably embraced by Jewry. Her boys go to a school which has a large number of Jewish pupils, and the day before Yom Kippur one of her sons said that so many of the Jewish children were staying away for the holyday that he would feel embarrassed to go to school. Mrs. Franken told him he could stay home too, if he wished, but suggested that he read why Jews observed Yom Kippur. The boy did so.

THE following morning, Mrs. Franken gently pushed away the grapefruit that the maid had placed before him. "Since you've read about Yom Kippur," she said, "you know that you mustn't eat today, at least, not for half a day." The boy stared at her wide-eyed. "What—no food?" he exclaimed. He considered. Then he ate breakfast and went to school.

Mrs. Franken is an example of the type of Jew who, though always feeling herself a Jew, has, in her thoughts and conduct, allowed herself to drift away from Jewishness.

It is interesting to note that though so many who have seen "Another Language" see the characters as Jewish, although they bear the name of Hallam, Mrs. Franken stated to the writer that they were not modelled after Jews and were not intended to represent Jews. Perhaps, Mrs. Franken was unconsciously motivated by her inner Jewishness.

Mrs. Franken is now at work on a novel, and certain characters in it are Jews.

How Mrs. Franken met and married her husband should go down as a footnote. She was playing tennis with a man she had just met, when some game transgression took place and the young lady threw her racket at him. Later she saw his dog, a Great Dane, and loved it. Then she loved the dog's master. Since then Great Danes have been the living trademark of the Franken. An enormous animal of this breed is always to be found ambling about their apartment.



# RACKETEERING IN KASHRUTH

By JOSEPH GOLDBERG

ANGLO-JEWISH newspapers have often been charged with taking excessive pride in great Jewish men. They seldom fail to emphasize the contributions made by Jews to letters, to the fine arts and to the sciences. In their desire to set us right in the eyes of the world they bring to the fore Jewish names distinguished for intellectual and moral excellence, as if by way of refutation against the accusations of our enemies.

Frequently, however, while we thrill to the great names and glory in their contributions, we are reminded of Jews who stray to the criminal fields of gangsterism, gambling and racketeering. Too often newspapers headline Jewish names in these vices. To add insult to injury, Jews are also identified with the racket in kosher foods. To our deep shame and sorrow, we witness a group of acutely self-dishonoring Jews who, for the sake of profit to themselves, practice deception and make it largely impossible for Jews to adhere to the dietary laws. These laws have always been considered a cornerstone of the edifice of Jewish life. That Jews should be found among the racketeering elements in the city is sad enough; that Jews should racketeer in the sacred institution of Kashruth, so peculiarly and distinctively Jewish, argues moral depravity and spiritual stagnation.

It is difficult to exaggerate the humiliation and grief to the Jewish heart and the harm to the name Jew that Jewish racketeering brings. It quickly focuses attention on the Jewish community and arouses feelings of disrespect in our gentile neighbors. All the "good will" meetings and conferences between Jew and Christian are rendered ineffectual in the face of the criticism aroused by this most base and contemptible practice on the part of some of our co-religionists.

Our apologists answer: "We are entitled to our share of criminals and must rate them as part of our quota". Self-respecting Jews cannot accept this thesis.

If Jewish life seems to be powerless in dealing with this problem, it is because we are paying, as we must, the penalty for having permitted Jews to forsake the religion of their fathers, for having failed to provide these criminals with the moral and religious background that would have made them conscious of the responsibility for their people's welfare. The concrete evidence even of our charity-mindedness—our hospitals, orphan asylums, homes for the aged, etc., and our moral intellectual attainments cannot absolve us for our neglect, the inevitable result of which is criminality and racketeering in Kashruth.

AND now we are sinning again. We are permitting depression to affect not only every Jewish charitable institution but to paralyze our Hebrew institutions of learning as well. Such neglect must still further tend to demoralize our endeavors to rear a generation of Jews that shall be truly conscious of our heritage and responsive to our needs. It is tragically obvious that we shall suffer shame and sorrow unless we learn our lesson from Kashruth racketeering.

There is hope in the Jewish Centers. These institutions have grasped with unerring tact the genius and spirit best adapted to save the Jewish youth in a world of indifference to essentials. The moral wholesomeness of the Centers constitutes the best possible safeguards against desertion from the path of Jewish honor.

The leaders of Jewish Centers are making heroic efforts to keep them open. Courage, vision and loyalty to Jewish life demand assistance of our Co-religionists.

## SOME BOOKS OF THE MONTH

By DR. ISRAEL H. LEVINTHAL

*"The Pentateuch and Haftorahs", edited by the Very Rev. Dr. Joseph H. Hertz, Chief Rabbi of the British Empire. (Oxford University Press, N. Y.) Vol. I. Genesis.*

THIS work cannot be praised in sufficient terms. It is a work that will fill a long-felt need. It represents the first volume of a new edition of the five books of Moses and the Scriptural portions, as read weekly at the Sabbath services. In addition to the well printed Hebrew text and excellent English translation, there is given under every verse brief comments which offer the explanations of ancient and modern Jewish and non-Jewish commentators.

Of special value are the Additional Explanatory Notes at the end of several of the chapters, written in scholarly fashion, which endeavor to reconcile ancient truths with modern knowledge. All in all, it may truthfully be said that this work ought to be in every Jewish home. It would be a splendid idea, too, if our worshippers at the Sabbath services, would follow the reading of the

Torah in this work, for then they would be able to appreciate the richness of the spiritual treasury of Israel.

\* \* \*

"THIS PEOPLE", by Ludwig Lewisohn (Harper & Brothers, N.Y.). We are grateful to the distinguished author of "The Island Within", "The Last Days of Shylock", and a list of other brilliant novels, for another artistic literary creation. Five stories are told in this volume, all in the inimitable style of Lewisohn, which hold the attention of the reader from beginning to end. They tell of the emotional and moral dilemma of those men and women who sell their birthrights, of the tragic fate of those who try to escape from themselves. This work is recommended to all admirers of supreme mastery in literary expression, to all who appreciate a story that is well told, but above all, to those Jews who want to have a keener understanding and appreciation of the powerful impulses and influences that

(Continued on Page 18)

# ZANGWILLIANA

By LEON ARNOLD

(Concluded from last month)

**A** RATHER prosaic person in Zangwilliana is Sugarman, the *Shadchen*.

To Sugarman love matches were criminal. Love to him was the ornament which was brought for a home decoration after the marriage arrangements had been successfully settled. And to settle a marriage Sugarman was much more potent than love. And even when, on a rare occasion, love did intrude and rob him of his just commission he did not lose heart. There were always means of maneuver which would result in substantiating his profession.

When, for instance, Leibel, the tailor, and Rose Green, his employer's daughter, pledged themselves to each other without calling in the help of Sugarman, the latter suggested to Leibel's susceptible mind that a dowry would come in conveniently in the purchase of a sewing machine for his establishment as a master-tailor, and that he, Sugarman, would negotiate such a dowry at a nominal fee. Leibel grasped the opportunity instantly and gave Sugarman full power.

The very next day the *shadchen* invaded the Green workshop. Rose had been apprised of the plan and bent her over the seams she working on, her heart fluttering.

Sugarman's entry was breathless. He was overwhelmed with a joyous emotion.

"At last!" he cried addressing the little white-haired master-tailor, "I have the very man for you."

"Yes?" grunted Eliphaz Green.

"He has all the qualities you desire," Sugarman began. "He is young, strong, God-fearing—"

"Has he any money?" grumpily interrupted the tailor.

"He *will* have money," the *shadchen* assured him hesitatingly, "when he is married."

"Ah," Eliphaz's voice relaxed and his foot lay limp on the treadle. He worked on one of his machines and paid himself wages so as to enjoy the profit. "How much will he have?"

"I think he will have fifty pounds, and the least you can do is to let him have fifty pounds," replied Sugarman with the same happy ambiguity.

Eliphaz shook his head on principle.

"Yes, you will," said Sugarman, "when you learn what a fine man he is."

**T**HE flush of confusion and trepidation already on Leibel's countenance became a rosy glow of modesty, for he could not help overhearing what was being said.

"Tell me, then," rejoined Eliphaz.

"Tell me first if you will give fifty pounds to a young, healthy, hard-working, God-fearing man, whose idea is to start as a master-tailor on his own account? And you know how profitable that is."

"To a man like that," said Eliphaz in a burst of enthusiasm, "I would give as much as twenty-seven pounds ten."

Sugarman groaned inwardly, but Leibel's heart leaped with joy. To get four months wages at a stroke! With twenty-seven pounds ten he could certainly procure several machines, especially on the instalment plan. Out

of the corner of his eyes he shot a glance at Rose, who was beyond hearing.

"Unless you can promise me thirty it is a waste of time mentioning his name," said Sugarman.

"Well, well—who is he?"

Sugarman bent down, lowering his voice into the father's ear.

"What! Leibel!" cried Eliphaz, outraged

"Sh!" cautioned Sugarman, "or he will overhear your delight and ask for more. He has his nose high enough as it is."

"But—" spluttered the bewildered man, "I know Leibel myself. I don't want a *shadchen* to find me a man I know—a mere hand in my own workshop."

"Your talk has neither face nor figure," answered Sugarman sternly. "It is just the people one sees every day that one knows least. I warrant that if I had not put it into your head you would never have dreamed of Leibel as a son-in-law. Come now, confess."

Eliphaz grunted vaguely and the *shadchen* went on triumphantly: "I thought as much. And yet, where could you find a better man to keep your daughter?"

"He ought to be content with her alone," grumbled the tailor.

**S**UGARMAN saw signs of weakening and dashed in strongly. "It's a question whether he will have her at all. I have not been to him about her yet. I awaited your approval of the idea."

"But I did not know he would be having money."

"Of course you did not know. That is what the *shadchen* is for—to point out the things that are under your nose."

"But where will he be getting his money from?"

"From you," Sugarman told him frankly.

"From me?"

"From whom else? Are you not his employer. It has been put by for his marriage day."

"He has saved it?"

"He has not spent it," said Sugarman impatiently.

"But do you mean that he has saved fifty pounds?"

"If he could manage to save fifty pounds out of your wages he would be indeed a treasure. Perhaps it might be thirty."

"But you said fifty."

"Well, you came down to thirty," retorted the *shadchen*. "You cannot expect more than your daughter brings."

"I never said thirty," Eliphaz reminded him. "Twenty-seven ten was my last bid."

"Very well, that will do as a basis of negotiation," Sugarman said resignedly. "I will call upon him this evening. If I were to go over and speak to him now he would perceive how anxious you were and raise the terms. Of course you will not mind allowing me a pound more for finding you so economical a son-in-law?"

"Not a penny more."

"You need not fear," said Sugarman resentfully. "It is not likely that I shall be able to persuade him to take so economical a father-in-law. So you will be none the worse for promising."

"Be it so," said Eliphaz with a gesture of weariness and started his machine again.



# IN THE CENTER

## A NEW FESTIVAL PRAYER BOOK

The approaching festival of Shevuoth, which falls on Tuesday and Wednesday, May 30th and 31st, should bring to our minds the need of a Prayer Book, fittingly translated into English and arranged in such a way that every worshiper shall be able to follow the services intelligently.

There is such a Prayer Book,—recently published by the United Synagogue of America. It is for the use of Passover, Shevuoth and Succoth. It contains not only the prayers, but also the portions of the Torah readings for those days. The translation is the finest yet produced; the arrangement is such that the service continues consecutively.

The price for this Festival Prayer Book is \$1.25, and our Sexton, Rev. M. Rogoff, will be glad to procure copies for those members who desire them. Rabbi Levinthal will announce the pages of the various parts of the service—referring to this new Prayer Book.

## PUBLISHES NEW BOOK

Miss Seinfel's novel, "Lady Buyer", published by Covici-Friede, is receiving favorable comment.

The N. Y. Times, in its review of April 23, states: "In 'Lady Buyer', Ruth Seinfel has written what is without doubt, the most vital and comprehensive story of a great department store yet to appear."

Similarly, the N. Y. Herald Tribune reviewer writes: "Ruth Seinfel knows department store mechanism, and 'Lady Buyer' is a crisp and precise blueprint of how it operates".

Miss Seinfel began her newspaper career on the staff of the late N. Y. Evening World. For a time she was connected with The Nation. Miss Seinfel has just resigned as the Woman's Page Editor of New York Evening Post to make a trip to Europe where she will gather material for her future literary work.



Ruth Seinfel

## YOUNG FOLKS LEAGUE

During the past month, the Young Folks League has kept up its active Jewish program. On Sunday evening, April 9th, we ran a very successful Bridge and Dance for the benefit of the Palestine Campaign. The affair was well attended and showed a good profit for this worthy cause. On Saturday evening, May 13th, the Young Folks League cooperated with the Center Players to make the Players' performance the great success it was.

One regular meeting was held last month at which Mr. Lewis J. Rachmil, a former president of the Young Folks League, now living in Hollywood, addressed the League on his observations of the motion picture industry. Mr. Rachmil answered questions from the floor after his speech.

## DR. LEVINTHAL'S "STEERING OR DRIFTING—WHICH?"

The Jewish Quarterly Review, which is the outstanding Jewish scholarly journal in the English language, published by the Dropsie College for Hebrew and Cognate Learning in Philadelphia, and edited by Dr. Cyrus Adler, contains in its April issue a lengthy and very fine review of Rabbi Levinthal's volume of sermons, "Steering or Drifting—Which?" The review is written by Prof. Louis Finkelstein of the Jewish Theological Seminary of America.

We regret that space does not permit us to reprint the entire article. Our members, however, will be pleased to read the following verdict expressed by this reviewer:

"For Dr. Levinthal is among the foremost preachers in the country; distinguished because he relies for his effectiveness not on oratory or rhetoric, but like the homilists of the past, on the strength of the living tradition when properly interpreted and adjusted to modern needs and thoughts."

## GIRLS' JUNIOR LEAGUE

"The Peps", the Girls Junior League (ages 13 to 15) are still deserving of their enthusiastic name. The month of April found them carrying on their activities with the energy and good spirits which have characterized their activities all year. On the program for April were a very successful "Ghost Evening" (when the lights were low and the wind conveniently howled), and an interesting "Matzoh Treasure Hunt", in honor of the Passover holiday. Among more recent activities were some very interesting discussion groups. The Boys and Girls Clubs held a joint meeting at which they discussed current events and the situation of the Jews in Germany in particular. A hike to Richmond is being arranged for Sunday, May 28th. A Boat Ride in June is also on our social list.

On Saturday evening, May 27th, "The Peps" are having a debate on the subject: "Resolved That the Jews of All Lands Should Attempt to Congregate and Obtain a Homeland, Rather Than Assimilate in all Countries".

"The Peps" have offered considerable enjoyment, both educational and social, to its members during this year. Unselfishly, we still seek new members to partake of our pleasures with us. May and June will be busy and happy months. New members are cordially invited.

## NOTICE OF UNVEILING

The unveiling of the monument in memory of Simon Margolin, son of Mr. and Mrs. Akiba Margolin, will be held on Sunday afternoon, May 28th, at 1 o'clock, at the New Mt. Carmel Cemetery.

For the Younger Centerites—

## MY FRIEND JONATHAN

By HARRY A. HARRISON

**I**F you were to ask me (and I shall make believe that you did ask me) which character in the Bible I admire most of all, I should answer immediately, "Jonathan, the son of Saul." I call him my friend, because, whenever I become either discouraged or conceited, I think of him and his heroic, unselfish life, and then I come back to earth with a crash that does me worlds of good. Indeed—my friend Jonathan.

Lest you forget, Jonathan was the son of a king. And direct heir to the throne of his father, Saul. Yet he gladly gave it up to his best friend, David, feeling that the Jews would be better off with David as their leader. If you will stop and think back a minute, of the millions of ambitious, selfish people throughout the centuries, who have slaughtered their fellow-men in order to secure high position or power, you will begin to understand how much above the ordinary human beings Jonathan was.

By this time you are perhaps wondering whether Jonathan possessed the spirit and the bravery that all kings ought to have. Maybe he was a coward who feared for his life? Maybe he did not appreciate the glory and the rewards that go with kingship? I say to you, therefore, that Jonathan was possessed of a wonderful soul that knew no fear. Listen to the Bible's words: "And Jonathan said to the young man who bore his armor, 'Come and let us go over unto the garrison (of our oppressors, the Phillistines); it may be that the Lord will work for us; for there is no restraint to

the Lord to save by the many or the few.' And the men of the garrison spoke to Jonathan and his armor-bearer and said, 'Come up to us.' And Jonathan said unto his armor-bearer, 'Come up after me; for the Lord hath delivered them into the hand of Israel.' And Jonathan climbed upon his hands and upon his feet, and his armor-bearer after him; and the enemy fell before Jonathan. And that first slaughter which Jonathan and his armor-bearer made, was about twenty men." Jonathan a coward? Never!

But Jonathan was more than a physical hero. He dared to stand up constantly for his friend, David, against the melancholy of his father Saul, who had suddenly lost his reason. Time and again Saul sought David's life. Yet each time Jonathan rescued David from death, braving his own father's anger and scorn. Not because Jonathan did not love his father. Not because he wished to disobey his father. But because, with prophetic eye, and with an overwhelming love for David, he knew that his people's future depended on the safety of the former shepherd boy, David.

In the end, Jonathan was killed on the field of battle by Israel's enemies. But his soul goes marching on, in every land on earth, where Jews are found. What's more—in all languages, in all generations, when people desire to describe the noblest, the most unselfish love that one individual can have for another, they call it "the love of a Jonathan for a David."

This time—the world is right!

## PROPOSED MEMBERS

*The following have applied for membership in the  
Brooklyn Jewish Center*

Cohen, Herman

Unmarried

Clothing

Residence—860 Eastern Parkway

Business—826 Broadway, N. Y.

*Proposed by Phil Jacobs*

Eisenberg, Jack

Married

Sweater Waste

Residence—1015 Washington Avenue

Business—55-57 Montrose Avenue

*Proposed by Jacob S. Doner and A. E. Ratner*

Hills, Samuel

Married

Doll Manufacturer

Residence—140 East 92nd Street

Business—273 Van Sinder Avenue

*Proposed by Samuel H. Goldberg*

Inkeles, Samuel

Married

Dairy

Residence—439 Sterling Street

Business—321 Albany Avenue

*Proposed by Miss Adele Cohen*

Kobak, Feibas

Married

Candy Manufacturer

Residence—742 Greene Avenue

Business—124 Washington Avenue

*Proposed by Jacob Rutstein and I. Silberberg*

Kraus, Morris

Married

Residence—1455 Carroll Street

*Proposed by Dr. Abraham Posner*

Krohn, Jacob J.

Unmarried

Insurance

Residence—639 Eastern Parkway

Business—1440 Broadway, N. Y.

*Proposed by Samuel Krohn*

*(Continued on Page 21)*



# CENTER TID-BITS

By J. G.

Germany's answer to the mistreatment of the Jews reads somewhat like this: "There were no atrocities of any sort"—"There might have been some minor atrocities"—"Even if there were atrocities they were only directed against Jewish communists"—"What if we did kill Jews, they were our own, and no one should meddle in our affairs".

\* \* \*

This reminds us of the well-known Sholom Aleichem story: A woman was complaining that her neighbor had borrowed a good pot and returned a broken one. To which the neighbor replied: "Firstly, I never borrowed a pot from you. Secondly, the pot you loaned me was broken when I got it, and thirdly, the pot I returned was not in the least broken."

\* \* \*

A romance that started in the Center Hebrew School, withstood all the temptations of the film colony, and will soon culminate in an engagement or wedding announcement! Watch the society pages!

\* \* \*

Our hat's off to Ruth Seinfel. Beginning her newspaper career as a contributor to our modest Center Bulletin,

she has become a well-known writer.

\* \* \*

Lewis J. Rachmil, sojourning in our midst for but a few weeks, found work waiting for him. He prepared the scenery for the Center Players' production, and is active in the arrangements for the Carnival. Too bad we cannot move Hollywood closer to Brooklyn.

\* \* \*

Louis J. Gribetz, we hear, is planning to write a book on Hitler. We hope that the book will be completed before Hitler becomes the world's "forgotten man".

\* \* \*

The busiest person around town now-a-days is Mrs. Joseph M. Schwartz, chairman of the Carnival Committee. The Telephone Company wishes she might arrange more such affairs during the year.

\* \* \*

The talk of the Center! Mendel Schachne is being shown in the movies reviewing the anti-Hitler parade alongside of Bainbridge Colby and Stephen Wise. Always mix with great men, Mendel.

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## THE BACKGROUND FOR WHAT HAS HAPPENED

(Continued from Page 8)

acquitted. A great many of those who desecrated Jewish cemeteries and synagogues got off free or with the mildest of sentences. No wonder that in the summer of 1932 a number of prominent Jews wrote a letter to the German Chancellor asking if the Government had the intention of giving its Jewish citizens the protection that they had the right to expect. An official answered, promising protection, but requesting that his answer be kept secret.

The police authorities persuaded the Association of Jewish Boy Scouts (*Jüdischer Pfadfinderbund Deutschlands*) to give up the idea of an open-air camp (summer of 1932) because they could not guarantee the personal safety of the campers against the attacks of racial rowdies. A pretty index of a situation.

At first too the masses could hardly have swallowed the attempt to make of the "Jid" shopkeeper they had known all their life a drinker of Christian blood. But with the increase of poverty and unemployment, assertions at first accepted as jokes, began to stick. Germany became a yeast-bed of racial hatred.

What could the Jews do? It had all happened often enough before, every detail, every lie. For more than two thousand years. It would not change for anything they did. Anti-Semitism is an Aryan, not a Jewish problem.

When the Jews in Germany were taunted with their Jewish national feeling, they became German patriots and roared with the rest in 1914. Yet Germany was a country which by the Delbrück Act specifically allowed its natives to take on a second nationality without losing their right to be German. What hypocrisy was here?

Then the Jews were accused of keeping socially apart, and in answer they sought assimilation. Only to be told that the Germans did not accept mixture with their inferior blood. Then they were reproached with their religion. Half of them were by history and habit more German than the bulk of the population east of the River Elbe and, what is more, they had contributed considerably more to German culture.

What could the Jews do?

In point of fact the Jews in Germany were slowly disappearing. Their birth-rate was lower than that of the rest of the population. They were being steadily assimilated. For every hundred marriages between two full-blooded Jews (1928) there were over fifty between Jew and Aryan. The expert, E. Kahn, calculated (*Der Internationale Geburtstreck*) that if matters continued as when he wrote, by 1970 the number of Jews in Germany would be reduced from 564,000 (in 1925) to 264,000. Furthermore, as Werner Sombart first noticed, the more economic activity becomes collective, in trust and monopoly, (to say nothing of State capitalism or Communism) the less the individualistic Jew manages to hold his place in the front rank.

Yet such facts counted for nothing with the ignorant, the fanatic and the insincere. The aim of their barbarous campaign was the extermination, permanent subjection or voluntary departure of the Jews from Germany. Already Professor S. Passarge had announced (*Der Jude ist schuld . . . ?*) that the "time is not

distant when Ahasverus, the eternal Jew, will start again on his restless wanderings, in degradation and poverty." All in all, it might have been well for their persecutors to remember that possibly the Jews could get along better without the Germans than the Germans without the Jews.

Those who know the details may calculate the size of the hole in German music, art, science, learning, legal life, business, banking, society and general civilization that would have been left by that new Exodus of the People of Israel which Kube promised. And when he blustered that "a people that possess a Kant will not permit an Einstein to be tacked on to it," human wisdom whispered that a people that refused an Einstein would be unworthy of a Kant.

In attacking the Jews, a large number of Germans were, in fact, giving rein to that senseless self-destruction in which they as people always excelled. Like the "violent against themselves" whom Dante found in the inferno repenting their suicide in the shape of bleeding plants and trees, the Jew-baiters in Germany seemed headed for an unhappy future. For the Jews learned long ago that in the long run God is *not* on the side of the strongest battalions.

Why were honest Germans thus misled? Because they were taught to worship force, grew great by war, organized for war and lost the greatest of all wars.

Because of all great peoples they were still the least formed, harmonious and self-assured: their feeling of inferiority sought constant confirmation of a transcendent inherent value that alone could justify hope in their national mission.

Since they had lost the war, since they were poor and weary and bewildered, since they had been taught to believe themselves a wronged and humiliated nation, the question inevitably arose, how could such a situation come to be? No people likes to admit its own failings. Where, therefore, could the responsibility be put, if not on the Jew in their midst, the hateful foreign body in the otherwise flawless German organism?

In short, the suffering German hated the Jew rather than see himself as he was.

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## JEWISH NEWS OF THE MONTH

(Continued from Page 9)

greater antipathy should be directed—the Jews, its economic rivals, or the Moslems, its hereditary foes and oppressors.

“Actually, the economic considerations generally weigh the heaviest, so that the Christian and Moslem are able for brief intervals to form a united front against the Jew, though on all other questions their newspapers attack each other's motives with a violence which anywhere else could lead to personal retaliation.”

July 3 will be “Jewish Day” at the Chicago exhibition and preparations are being made now by the Chicago operatic conductor, Isaac Van Grove, for a mass pageant to be called “The Romance of a People.” On the following day a dinner will be tendered by Jewish leaders to Chaim Weizmann, who will return to this country especially for this occasion.

There are now 361 Jewish policemen in Palestine. Arab policemen number 1239 and native Christians 306.

Dr. Felix Adler, founder of the Ethical Culture School, died on April 24 at the age of 82. Though his father was rabbi of Temple Emanuel-El he became a religious revolutionary and advocated a changed conception of divinity. He taught that: “In the theistic religions of the past God stands for the individual soul exalted to the degree of the infinite. In our altered conception it is society exalted to the degree of the infinite that stands for divinity.”

He was very active in social and educational reforms and taught at Cornell and Columbia universities.

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## A CLEARING HOUSE FOR PRACTICAL ZIONIST INFORMATION

(Continued from Page 6)

The Committee has been concentrating its attention upon the guidance of small "capitalists" and private entrepreneurs, not because it regards this work as the only field of important activity, but because, under existing economic conditions, this method promises to be the most effective and expeditious for the prompt and sound introduction of investment capital into Palestine and because the Committee's inadequate personnel, on the one hand, and adverse conditions, on the other, prevented it from giving due emphasis to two other very important phases of its program, namely, (1) the Palestine savings-investment groups, in which members invest self-designated sums each week or month for *re-investment* in sound, constructive Palestine economic undertakings; and (2) private corporations for the investment of larger capital in specific "key" undertakings calculated to have a beneficial effect on the whole or a large part of the Homeland. The Palestine savings-investment corporations are regarded by the Committee as a most hopeful means of accumulating substantial capital for Palestine investments.

Most of the existing corporations are now giving consideration to their first investments in Palestine. These investments were recommended by the Committee, which is prepared to transact all formalities required by them. The Committee is also engaged in laying the foundations for several important "key" undertakings in Palestine which may engage substantial capital of non-resident investors. Such an undertaking is Palestine Potash, Ltd., the Dead Sea mineral salt concessionaire, in the organization and financing of which several of the Committee's members played prominent parts. There are a number of very important "key" enterprises the organization of which is pressing from the Palestine point of view but which cannot be developed because of our insufficient strength and existing conditions. Among them are a soundly conceived, efficiently-staffed and adequately-capitalized citrus-fruit exchange, an adequately-financed mortgage bank for urban loans, and a well-directed and well-equipped engineering and contracting company. The possible field of activities is large and promising but the Committee has had to make a choice. This choice has been conditioned, first by its human and material resources, both of which it must strengthen and increase, and, second, by the need to select that method which might direct to Palestine with the greatest speed and effectiveness a flow of capital and investments under the control of experienced and useful owners.

## SOME BOOKS OF THE MONTH

(Continued from Page 11)

work with such havoc in the disintegration of our Jewish life in these days.

\* \* \*

IN addition to the above, we desire to mention a work, which, though not of special Jewish interest, is nevertheless of interest to us at the Center, because it is the product of one of our own Centerites. This is "Lady Buyer", by Ruth Seinfel (Covici-Friede, N.Y.). This is the first novel of Ruth Seinfel, the daughter of our

## Frederick Hollander

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own indefatigable worker, Henry Seinfel. While, as was noted above, the book has no particular Jewish theme, we are happy to record the literary achievement of a young woman, in whom we take a great deal of pride. The writer recalls the very exceptional valedictory which Miss Seinfel wrote and delivered at the graduation exercises of the Religious School in the Tempel of which he was then Rabbi. She already then gave signs of unusual brilliance, and we are indeed glad to see that, as one of the staff of the "New York Post", her name is today reckoned among the foremost women journalists in this land. This is her first effort as a novelist, and the work was received most favorably by leading reviewers. It gives a striking picture of life in a department store, and what "Grand Hotel" did to give an insight into the many-sided life expressions in a hotel, and what "Street Scene" did to bring to view the intricate relationships of the lives lived by the different families on one street, that "Lady Buyer" does to bring before our eyes the thousand and one varied life experiences from every nook and corner in a large department store. Her descriptions as well as literary style win the admiration of the reader.

JUNIOR LEAGUE

ROOF DANCE

SATURDAY EVENING, MAY 27th

ADMISSION FREE

to the members of the League.

To all others an admission fee of 75 cents per couple will be made.



### THE SABBATH

Friday Evening Services will be held at 6:30 o'clock.

Sabbath Morning Services (Parsha Bamidbor) at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

Junior Congregation Services at 9:30 A. M. The following will participate:

Class in Ein Yaakob at 6:00 P. M. Mr. Benjamin Hirsh, leader.

### DAILY SERVICES

Morning Services at 7:00 and 7:45.

Mincha at 7:30 P. M.

### CENTER CARNIVAL—JUNE 3rd and 4th

The committee in charge of the Carnival appeals to all members of the Center—men and women—to attend the affair which will be held on Saturday and Sunday evenings, June 3rd and 4th.

This will be the closing social event of the season, and arrangements are being made for a most unusual and interesting entertainment.

Arrange to be there and invite your friends to join you. Admission will be free to all.

The Carnival is arranged under the auspices of the Sisterhood of the Center with the cooperation of the Social Committee, the Young Folks League and the Junior League. Mrs. J. M. Schwartz is chairman of the Carnival Committee, with Mesdames David Halpern and Irene Pollack, as co-chairmen.

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**ELABORATE PROGRAM PLANNED FOR HEBREW SCHOOL GRADUATION—JUNE 12***Pesele Gewirtz*

The Graduation Exercises of the Hebrew School of the Center will be held in our Main Synagogue on Monday evening, June 12th, at 8:30 o'clock. A most interesting program has been prepared for that occasion.

Rabbi Elias Margolis, of Mount Vernon, one of the best known orators in the American Rabbinate, and the newly elected President of the Rabbinical Assembly of America, will speak.

The committee is happy to announce that the well-known child prodigy, Pesele Gewirtz, who officiated during the past Passover Holidays in neighboring congregations, has accepted Rabbi Levinthal's invitation to render several selections.

The following is a list of this year's graduates: Tobia Bronstein, Philip Feldman, Nathaniel Kramer, Jerome Kurshan, Irwin Lowenfeld, Irving Rubin, Arthur Wender, Jules A. Wiener and William Wiener.

All members of the Center and their friends are cordially invited to attend.

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# PROPOSED MEMBERS

(Continued from Page 14)

Landes, Miss Minnie

Residence—740 Empire Boulevard  
Proposed by Mrs. L. H. Schlesinger

Mandelker, Benjamin

Unmarried  
Attorney  
Residence—345 Montgomery Street  
Business—225 Broadway, N. Y.  
Proposed by Paul Christenfeld and Jesse J. Fine

Mintz, Harry L.

Unmarried  
Attorney—Adjuster  
Residence—556 Crown Street  
Business—15 Maiden Lane, N. Y.  
Proposed by Milton Balsam and Sam Hoffman

Thaew, Miss Sarah

Teacher  
Residence—513 Alabama Avenue  
Business—206 East Broadway, N. Y.  
Proposed by Joseph Goldberg

Wander, Samuel

Iron Works  
Residence—9 Prospect Park West  
Business—421 Whitlock Avenue, N. Y.  
Proposed by Bernard Weissberg

Young, George J.

Hospital Supplies  
Residence—1333 President Street  
Business—850 Broadway  
Proposed by Joseph Jacobs

*The following have applied for reinstatement as members of the Center:*

Siegel, Meyer D.

Married  
Attorney-at-Law  
Residence—1441 Union Street  
Business—63 Park Row, N. Y.  
Proposed by Nathan D. Shapiro

Tchakin, Joseph T.

Married  
Lawyer  
Residence—1322 Carroll Street  
Business—521 Fifth Avenue, N. Y.  
Proposed by Harris Weingold

Wunderlich, Charles

Married  
Dresses  
Residence—789 St. Marks Avenue  
Business—242 W. 36th Street, N. Y.  
Proposed by Jacob S. Doner and A. J. Stelzer

EMANUEL GREENBERG,  
Chairman Membership Committee

SATURDAY  
EVENING  
JUNE 3

a  
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SUNDAY  
EVENING  
JUNE 4

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### JUNIOR LEAGUE

On April 15th the Junior League celebrated a Formal Promenade at the Center. The membership and many friends attended this gala affair which was the outstanding event of its kind this season. On the 26th the entire meeting was devoted to a general discussion of several important practical problems with which the Jew of today is confronted. The leader of the League, Mr. Harry Bluestone, led the discussion. All members participated, presenting varying views and giving their individual reactions to the problems. Another such discussion was held on the 10th of May.

The Junior League will close its social season with a Dance on the Roof of the Center, weather permitting, on Saturday evening, May 27th. Members of the League will be admitted free of charge. Admission fee to others will be seventy-five cents per couple.

Membership in the Junior League is limited to boys, 18 to 21, and girls, 16 to 18, whose parents are members of the Center.

### JUNIOR BOYS

Fourteen new members have joined this club as a result of a membership campaign. Irwin Lowenfeld assisted by a committee was in charge of the campaign. The new members have assumed responsibility on various committees, and the club program for the remainder of the year has been completed.

Several meetings were held together with the Junior Girls Club. On May 6th both clubs discussed several important Jewish current problems. On May 12th the members listened to a debate on "Is a Boycott of German Products Advisable at the Present Time?". A hike is being arranged for next Sunday together with the Girls Junior League.

At the next meeting on Saturday evening, May 27th, a debate will be held on the subject "Resolved: That Hebrew Be Taught in the High Schools", and a discussion will take place on "Twenty-five Questions and Answers on Shevuoth".

This group meets every Saturday night at 8:30 o'clock. All boys, 13 to 15 years of age, whose parents are members of the Center, are invited to join.

### SHEVUOTH SCHEDULE IN THE GYMNASIUM AND RESTAURANT

The Gymnasium and Baths will be open for men from 10 A. M. to 2 P. M. and for boys from 2 to 4 P. M. on Tuesday, May 30th (Memorial Day). This department will be closed on both days of Shevuoth (Wednesday and Thursday, May 31st and June 1st).

The Restaurant will be closed on Tuesday, Wednesday and Thursday. The Restaurant department will reopen at 12 noon, Sunday, June 4th.

### SHEVUOTH SERVICES

Services for the Festival of Shevuoth will be held in our Synagogue on Tuesday and Wednesday evenings, May 30th and 31st, at 8:00 o'clock, and on Wednesday and Thursday mornings, at 8:30 o'clock. Rev. Samuel Kantor will officiate on both days.

On Wednesday morning Rabbi Levinthal will preach on "The Significance of the Festival". On Thursday morning he will speak on the subject: "Our Duty Towards Our Brethren in Germany".

Yizkor, or Memorial Services, will be recited on Thursday morning at 10:15 o'clock.

## "STAND UP and BE COUNTED"



AT NO TIME within the memory of most of us were Jews more united than they are now.

THE TRAGIC events in Germany have made us more Jew-conscious and more solicitous of the welfare of our co-religionists.

NOW, MORE than ever before, the Jew wants to "stand up and be counted"—anxious to be included in the Jewish brotherhood.

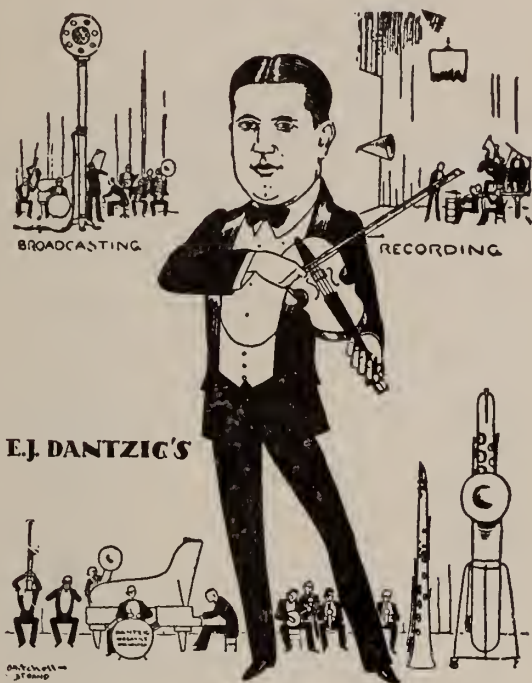
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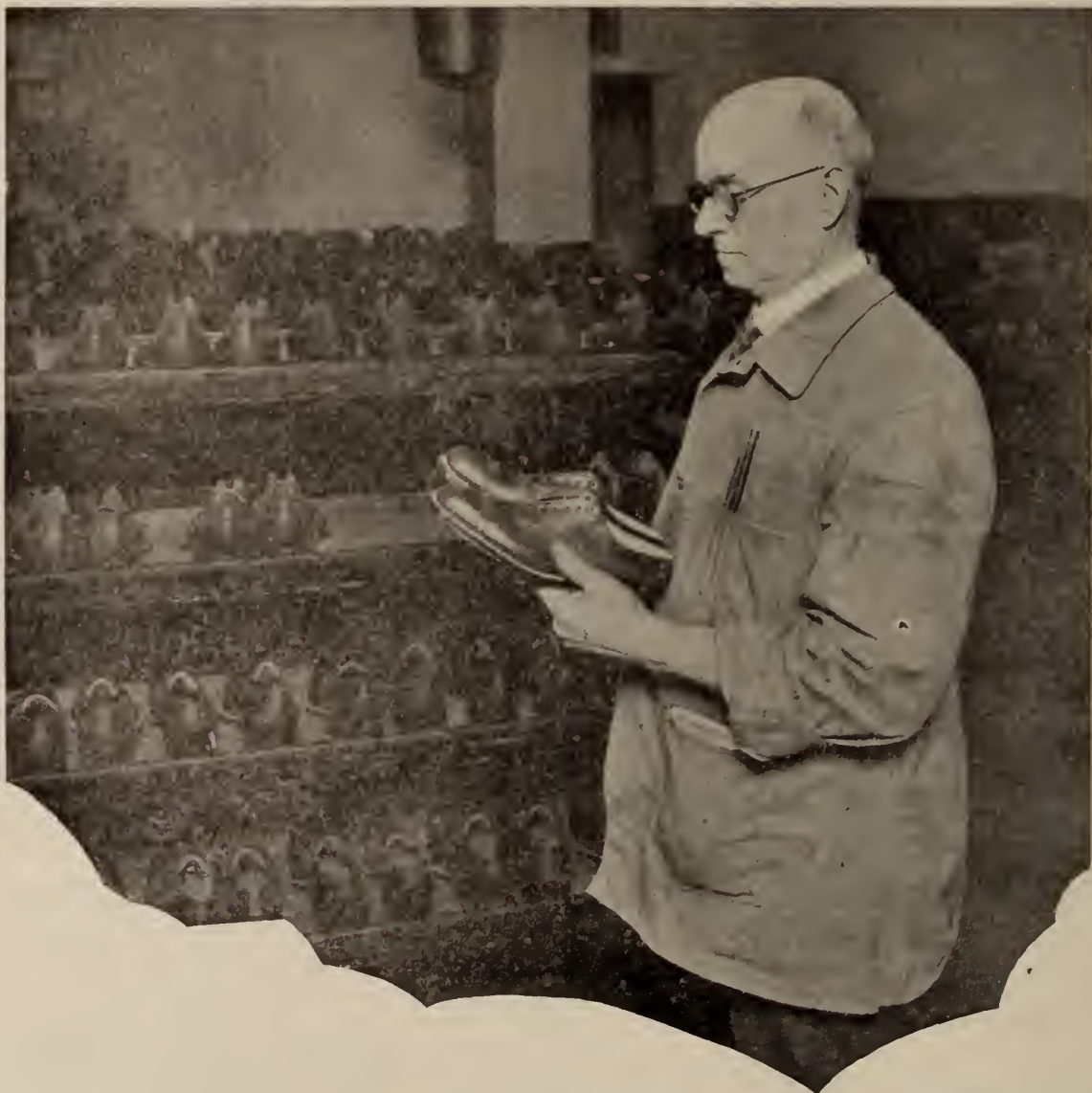
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